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"...IN MINE OWN WAY"

By SPENCER W. KIMBALL Of the Council of The Twelve

Address delivered at the Sunday afternoon session of the 116th semi-annual general conference October 7, 1945, in the Tabernacle.

Thus saith the Lord:

And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own ways. . . Thus saith the Lord. (D. and C. 104:15-16.)

TWO years ago to-day I began my official work in this capacity. They have been two years of great joy and happiness for me. It has been my privilege to go throughout the Church and to have that incomparable opportunity of entering the homes and lives of the people.

In these two years I have seen a great drama played before my eyes. The title of the drama is: "In Mine Own Way." The stage is the earth; the scenery consists of the mountains and plains, the streams and oceans, the forests and deserts; its actors are the people, the sons and daughters of God.

The curtain rises on the first act, showing a world of night life with its theatres, banquets, and night clubs. Throngs of people have left homes and firesides seeking diversion in commercial amusement and riotous living, but off in one corner of this huge stage I see a modest home in which a family is assembled. It is a family of five. They are having a typical Latter-day Saint home evening. Little Grace is taking her turn to-night. She has arranged the programme

and is conducting. All of the family sing the song "Love at Home." The father tells a story from the Bible, then little Jimmy, just starting out with his violin, plays a simple little tune. Little Grace sings: "Jesus Wants Me for a Sunbeam." And then the little three-year-old, unable to do anything else, turns somersaults to entertain the group. Some games are played and the mother serves the refreshments, which to-night happens to be popcorn. I see them now at the close of a perfect home evening, kneeling all together in prayer as they retire. And I seem to hear the voice of God saying:

And parents . . . shall also teach their children to pray, and to walk uprightly before the Lord. (D. and C. 68:28.)

The scene is changed. The setting this time is a world of selfishness, of over-spending, of debt, of grasping humans accumulating the things of the world. There is one spot on this huge stage that arrests my attention. I see a young family, the father of which is still in his twenties. The lovely home is bright and resounds with children's voices and beyond the walls of its loveliness, I see prosperous mercantile establishments owned by him. His conference visitor is talking to him, commending him for his faithfulness in the payment

of his tithing which he has paid on his prosperity. And then I hear this young, devout Latter-day Saint say: "I deserve no commendation. I am doing only my duty and my privilege. When I came home from my mission, wholly without funds or programme, I knelt and asked for the blessings of the Lord, and I promised him that I would give him not only the tenth of my increase, but all that I possessed and accumulated would be his for his work and at the call of his servants, the Authorities of his Church."

As that scene closes I reflect again upon the title of the drama, "But it must needs be done in mine own way."

The curtain is parted again and I see a discordant world, full of hate and envy, insincerity and frustration. Some are seeking righteousness but great numbers are satisfied to "eat, drink, and be merry" and let the world go merrily on in its sin. Then at one side of the great stage, I see the membership of the Church of Jesus Christ of Latter-day Saints in all its activities, including its missionary work. I see, going forth from the wards, great numbers of messengers of peace, giving the gospel to a world freely. An old couple, arranging their affairs, are gathering together the funds which they have earned and saved from their poultry farm throughout a period of years. They are leaving their home for the mission field. In another part of the stage is a group of missionaries coming into the rooms of the General Authorities to be set apart for their missions. In one room is a father with his young daughter. He is a patriarch and though many are his years, light is his heart. And after the girl has been set apart, her proud father whispers to the General Authority as they go out of the room, "Maybe you would be interested to know that this is my eleventh missionary to go into the mission field. It isn't a sacrifice," he quickly adds, "Every one of those missionaries has brought a blessing to our home. And I have three more children yet to go." The gospel preached in the Lord's own way without price or compensation! And I seem to hear the Lord's comment:

... freely ye have received, freely give.

As my Father hath sent me even so send

I you. (Matthew 10:8, John 20:21.)

Another curtain. The scene this time is of the workers of the world, cursing in their labour; youth who use irreverently the name of Deity in their games and sports, and socialities indulging in vulgar and obscene stories in their parties. In contrast is presented a group of fourteen men on the Weber River. They are stake authorities spending a night and a day in the canyon. They are hiking, pitching horseshoes, playing volley ball, "swapping" stories through the afternoon, and in the evening they gather together to eat, and then to spend hours exchanging experiences and in solemn worship around the fireplace. As the men retire one of the number whispers to a companion, "Do you realize that through this long day and evening fourteen prominent men were together but never once was the name of Deity used improperly, nor a single story related that had even a shady background?" And as that scene closes I find myself thinking: "What a sweet and abundant life a Latter-day Saint may have," and I remember the words of Paul:

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; . . . (Titus 1:15.)

Another scene: I see a world of people confused with social problems, "each for himself and the devil take the hindmost." There is evidence of riches and poverty, luxury and want; and then within this world of selfishness there is presented a scene of devastation where floods in their fury had played havoc with many homes and here are fifteen hundred members of the priesthood of the Church with their sleeves rolled up, with their boots on, digging filth and debris from mud-filled basements resulting from a terrible storm that damaged homes and destroyed valuable possessions of the people. I see other floods where crops were washed away, animals drowned, farms gutted, and adobe homes melted by a raging river. I see the people from neighbouring wards and stakes come to the rescue—with food, bedding, clothing for the needy; scores of truckloads of hay and grain for livestock; wire and posts for fencing; cash for levelling the farms, and building materials for dwellings for the homeless.

And I see priesthood quorums with saw and hammer, building homes for members in distress.

And I thank the Lord for a people who follow the injunction: "Love thy neighbour as thyself" and, as the family enters the newly constructed home I seem to hear the Master say:

... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40.)

The curtain rises again on a Sabbath day—church bells are ringing. The populace, however, seems motivated by the spirit of "holiday" rather than "Holy Day." All over this great stage on the Lord's day people are picnicking in the canyon, men are in the fields doing their work; hunters and fishermen are in the mountains; men and women and children are in long queues before picture houses, ball games, and rodeos. But off in another little corner in this stage there is a sacrament meeting in progress. The meetinghouse is filled with worshipping people keeping holy the Sabbath day. The bishop is conducting, and down in the congregation, in one side pew is a family of six—a young couple with four children under twelve. And then at the conclusion of the meeting it seems the bishop is commending the young parents for their faithfulness, and the father of this little brood says: "We are happy to come to sacrament meeting each Sabbath. It is a privilege to worship. We always like to come together as a family. Our life would not be complete if our play, our work, and our worship were not all together." And I was grateful for the many who worship on the Lord's day, and I seem to see Moses coming down from Mount Sinai with the plates on which was engraved:

Remember the sabbath day, to keep it holy. (Exodus 20:8.)

And then the scene changes again, and I see a world of sin. Here are displayed the hellholes of vice and crime. Here are the divorce courts and people filling in and out, notables many times divorced but unashamed. Homes are broken and children divided, and I hear someone say that ninety per cent. of all the divorces that break up these homes are caused by the sin of adultery, and that a staggering percentage of

the people on this stage are immoral and unrepentant. Backstage is a small picture in contrast. Here is a community of about four hundred Latter-day Saints far away in the southland. A physician-surgeon, not a member of the Church, is telling his friend: "Now I've finished five years of practice in this little community of Mormons. Oh, the Mormons are not perfect but a pretty good sort though. I have attended them in their childbirths, in their operations, and in all of their ailments, and after five years I have yet to find the first case of social disease among them." And I seem to hear the warning of Paul, heeded by these Latter-day Saints:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

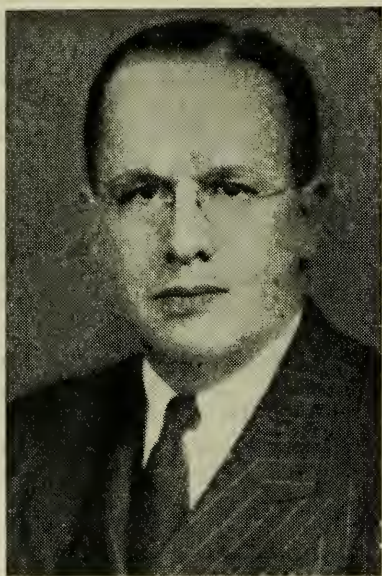
Here is the law of chastity lived "in mine own way."

Another scene is presented. It is a world parading in pomp and show, in display and pretence. Upstage I see a minister standing before a young couple, all elegantly dressed. And I see the best man, ladies in waiting, the ring bearer, many actors with parts prepared and gowns that are gorgeous. Large groups of people are on either side of the aisle with curious expectant faces. And then it seems that I see in another small corner of this huge stage, a young girl and her mother talking quietly together in their home. I hear the daughter saying: "You have been a sweet mother to me. I am grateful for your teaching me the beauty and importance of a temple marriage. I saw Betty's spectacular wedding with all of its flowers, costly gowns, and expensive appointments. I felt the labored formality of it all, the gasps of the curious onlookers. Mother, I desire a sweet, simple, temple marriage; I want no rice, no old shoes, no wild demonstration. I want no pageantry no matter how colourful—marriage to me is a holy ordinance. What I would like would be for John and me to go through the sweet, holy rites of the temple, with just my folks and his, and a few intimate friends, where

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EUROPEAN MISSION PRESIDENT

A MESSAGE just received from the Church Offices bring word of the appointment of Elder Ezra Taft Benson, of the Counsel of the Twelve, as President of the European Mission. The First Presidency explained "Developments have made it seem both desirable and wise to release Elders John A. Widtsoe and Thomas E. McKay from their call to the European Mission in order that they might supervise the collection and forwarding relief materials to Europe and to call Elder Ezra Taft Benson to preside over that Mission."



Pres. Ezra Taft Benson.

President Benson expected to leave by Pan-American Clipper, February 1, and if such plans were completed he will be well into the work that is his to do. His present headquarters are at 149, Nightingale Lane in London, the British Mission Office.

In a letter to the Presiding Officers of the European Missions President Benson stated: "I deem it a great honour and blessing to be called to serve with you brethren and among the Saints in the missions which make up the European group. The responsibility is great and the opportunity challenging, but with the Lord's help, we can-

not fail. This is His work. I sincerely hope that we will be able to bend every effort to bring material relief and spiritual strength to the loyal members of the church in the various missions. We have learned with great satisfaction of their faith and their devotion to the church during the great world struggle which has caused so much loss and suffering."

We rejoice in this appointment and add our faith and prayers for their success and blessings. We know the Lord will magnify them in this great responsibility. President Benson through life's experience has learned to carry great responsibilities with honour and distinction. Prior to his call to the Council of the Twelve he served as secretary to over two million farmers through farmer co-operative organizations.

Elder Frederick W. Babbel has been appointed to be secretary to the European Mission and will accompany President Benson to his new field of activity. Elder Babbel served as a missionary to Germany, 1936 to 1939, and has just been released from three years in the armed service of the United States Government.

As a member of the European group of missions we extend an urgent invitation to them to visit us in this mission when time and conditions will permit. When that distinct privilege comes interesting history will be made for the South African Mission. Through all the years of the Mission's history we have not had the honour of the presence of a member of the General Authorities in this good land. President Benson, we pray for this blessing.

J.B.S.

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What you are to be you are now becoming.—Cameron Beck, Church Section, *Deseret News*.

Our patriarchal blessings are paragraphs from the book of our possibilities.—Church Section, *Deseret News*.

A laudable ambition to excel is an indispensable requisite to success.—Church Section, *Deseret News*.

YOUNG MAN... *Do Your Own Thinking*

By MARVIN O. ASHTON Of The Presiding Bishopric

AT THE CROSSROADS.

YOU'LL stand at the crossroads all alone,
 The sunrise in your face;
 You'll have to think, for the world's unknown,
 And set your jaw for a manly race.
 Yes, the road goes east and the road goes west
 Young man, you'll have to know which is best.
 One road ahead, my boy, will lead you down,
 And you can lose the race and a victor's crown.
 Don't get caught in an angry snare
 Because alone you stood at the crossroads there
 Know *yourself* the better way.
 Stand alone at the crossroad place
 As a boy of high hopes would;
 With your face all set for a manly race,
 With your chin to the sun, seek the things
 that are good,
 As you stand there alone, the road you must
 know
 The only one on which to go.
 Turn from the road that leads one down
 You'll win the race and the victor's crown.
 You'll walk to-day the highway fair,
 Because *you yourself* were set at the crossroads
 there
 To choose, you the better road.

(Paraphrased by Marvin O. Ashton.)

YOUNG man, the important thing after
 all is, can you stand all alone or do
 you have to be propped up,—or, putting it
 a little stronger, are you in good company,
 when you're alone? Can you paddle your
 own canoe? It's a mighty fine thing for
 you to contemplate having someone with
 you always to show you the better way, but
 life just can't be that way. The biggest
 part of the time no one can be there to
 point the way for you. Can you go through
 life on your own steam? No matter how
 the tempest rages around you, can you
 choose your course?
 One ship drives east and another drives
 west

With the self-same winds that blow,
 'Tis the set of the sails and not the gales
 Which tells us the way to go.

—Ella Wheeler Wilcox.

At the time you will make great decisions,
 that father and mother and those who have

helped you in the course before may be
 hundreds of miles away. It's the stand you
 take then that will determine your destiny.
 When temptation sticks up its hideous head
 and beckons you on, will you have the
 courage to say "no."

Here's a little story that I hope will thrill
 you as it did me:

A president of a certain stake in our
 Church buys and sells cattle and sheep.
 He goes east very often to sell. He has
 a son that he sometimes takes to Chicago
 with him. This particular fellow, besides
 having a mind of his own, has a sense of
 humour—I mean, he is blessed with a come-
 back. Well, we're talking now about a
 certain trip the father made when he took
 this young man with him. At one time the
 cattle salesman was called unexpectedly to
 another town, and the boy was left alone in
 Chicago in care of the men who habitually
 bought his father's cattle. Now, part of
 the programme in going east to sell is the
 entertainment of the buyers. These buyers,
 knowing the shipper was called away, were
 doubly determined to spare no means in
 giving the boy a royal reception. They
 must take him to the most elite clubhouse
 in the city. The young man was to receive
 club hospitality and all the trimmings, and
 they proceeded accordingly.

The first step towards up-to-date hospi-
 tality in a place like he was ushered into is
 the cocktail bar. It's a place where you
 are served a cocktail before the meal, and
 it isn't a fruit cocktail. They had already
 offered the lad the cigarettes and he had
 refused. Now came the drink. It was
 offered him on a shining silver tray. It
 beckoned him on with all the enticement in
 the world. As it was offered to him, the
 boy shook his head. The buyer leading
 the party, with a mixture of surprise and
 disgust, made up his mind to put this
 "panty-waist" sissy from Mormondom in
 his place. Others were huddled around,
 and it was really, in a small way, a fine
 place to make a grandstand play at the ex-
 pense of the lad from the west. With a

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DISTRICT HIGHLIGHTS

Cape District.

Daniel Cherret, President, 14, Serpentine Road, Pinelands, C.P.

February 10, a very interesting District Conference was held at Cumorah and a good attendance was had at all meetings. At the morning session the Cape District was organized with Daniel Cherret President and Leslie Halse First Counsellor and Peter Gilmour Second Counsellor. Talks and readings and songs were given by representatives of the Paarl, Epping Garden Village, Eerste River and Mowbray Sunday Schools.

Each of the new Presidents were speaker during this session as well as Brother Wilson who bore a strong testimony as to the many blessings he has received during the years of service in the work of the Lord and urged all to be diligent in keeping the commandments of the Lord and to be faithful to their covenants. During the afternoon a baptism service and testimony meeting was held. All present were richly blessed and spiritually fed. Four children were baptized and confirmed. They were Shirley Wilson, Martin Rayner, Hazel Lorraine de Bruyn and Norman H. Louw.

At the evening Sacrament service the music was congregational singing and a number by the Choir and the speakers were Sister Sharp, Peter Gilmour and President Sharp.

Mowbray Branch.

Alvin Park, President, St. George's Villa, Forest Road, Rondebosch.

At the District Conference the Mowbray Branch Presidency was reorganized with Alvin Park President, John Wilson First Counsellor, Alwin Hubert Second Counsellor. Sister May Rayner was retained as Branch Clerk and Sister Violet Taylor as Chorister, Sister Margaret Park Organist and Sister Eleanor Helm Assistant Organist, Sister Margaret Park and Sister May Rayner as Branch Genealogical Representatives. Other officers sustained were: Relief Society Sisters Clarissa Bibb President, Vera Gray First and Cecelia Harvey Second Counsellors and Theo Cherret Secretary; Sunday School: Wallace Julian Superintendent with Bro. Nicholas Goosen

First and Gerald Gliberson Second Assistant Superintendents and Anita Kehl Secretary; Y.M.M.I.A. Presidency: Bobbie Smith President with James Vigus and Dan Herboldt Counsellors; Y.W.M.I.A. Presidency: Edith Wiid President and Eleanor Helm and Ethel Ryan Counsellors and Joyce Kehl Secretary to both M.I.A. organizations; Sister Johanna Fourie Primary Mother.

With the reorganization of the Branch Presidency, Brother Thomas Wilson retires from the fourth call to serve as the Mowbray Branch President. Each time he has filled the position with honour and distinction and bears the deep love and esteem of all the members of the Branch. In his unstinted service during the years he has found the joy and satisfaction that can come only from faithful service in the work of the Lord.

It is with regret that we announce and record the death of our fine friend and brother, Arthur Gliberson. He died February 6th as he was on his way home for lunch on the bus. For several years he has been in delicate health suffering from heart trouble. As the years increased so his faith and joys were multiplied and his testimony of the divinity of the life and mission of the Redeemer and of the work of the Prophet Joseph Smith grew stronger. The large attendance at the funeral services were a reflection of the esteem in which he was held, and the spirit of the occasion made one to feel that "to go to the house of mourning is better than to go to the house of feasting." Our sympathy and very best wishes are for the family who so keenly feel the loss.

Mowbray Primary Association held their opening social February 5th and the children enjoyed the games and refreshments. The Relief Society opening function was a luncheon, February 12th; 26 members and friends were in attendance. Thursday evening, February 21st, the opening M.I.A. and Branch Social was held and all enjoyed the evening of games and refreshments. All the Cape District organizations are now fully functioning and a profitable season is ahead.

Our heartiest congratulations to Iris Taylor and Eric Taylor whose engagement has been announced. We recently enjoyed their presence at Cumorah. Iris is on leave, having been stationed in Pretoria for the past several months. Eric has just returned from service in the Far East.

Northern Suburbs Branch.

Leslie Halse, President, "Marcourt,"
Main Road, Eerste River.

Sister Irene Louw was sustained president of the Epping Garden Village Relief Society with Sister Wilhelmina Swanepoel First Counsellor and Florence Siems Secretary. Sister Halse, Eerste River, Primary Mother.

Transvaal District.

Norman G. Muir, President, 11, Johannes Street, Troyville, Johannesburg.

Liahona Branch.

Ariel T. Smith, 61, Victoria Street,
Rosettenville, Johannesburg.

The M.I.A. has become active again after the school holidays and fine programmes are being arranged. We are happy to have Sister Botha with us again after a serious illness. Brother Deryck Vice and his sister Eileen Jakins, are holidaying in East London. President Muir spent a Sunday in the Branch visiting the members and attending the services.

Springs Branch.

We welcome back from Up North John Jubber. All our soldiers have now returned. Bro. Doug. Phillips has been transferred to Cape Town by the Army and Brother Tommy Jubber, recently released from the army, has been transferred to East London by the Railway; Sister Olive and family will join him there when accommodation can be found. On holiday we have Sister M. E. Phillips in Cape Town and Brother Sowerby Futter in East London.

Krugersdorp Branch.

David Banfield, President, 23, Sterkfontein Road, District Township.

The Sunday School has commenced activities again, having been closed during the school holidays. Sister Banfield has returned from an enjoyable holiday in Cape Town.

North Western Branch.

William Brummer, 37, Alberts Road,
Newlands, Johannesburg.

A fine cottage meeting has been held at the home of Brother Louis Joubert in Evendale, and a special visit was made to Brother W. Volschenk in the Transvaal home. We enjoyed the visit of Brother Norman G. Muir during which Sister Lillian Viljoen was released as Teacher in the Sunday School with a hearty vote of thanks and Brother Wally van Staden and Brother A. McKnight were sustained and set apart as Teachers.

Pretoria Branch.

Oliver Cowdery, 25, Edelsweiss Lodge,
489, Schoeman Street.

The visit of Brother and Sister W. H. Brummer and daughter was much enjoyed on the 3rd of February. Oliver Cowdery, Jr., has recovered from the malaria fever and is out of hospital.

Ramah Branch.

Frank Donly, 387, Highland Road,
Kensington, Johannesburg.

Many congratulations have been received for the second daughter of Brother and Sister Norman G. Muir. Myrtle was married to Harry Sharpe by her father at Ramah on the 2nd of February and were afterwards honoured at a reception given at the home of her parents, 11, Johannes Street. They enjoyed a fine holiday in Heilbron District. Highlights in Ramah history was made February 16 and 17 at a big homecoming and reunion.

It was quite the nicest affair of its kind that has ever been given at Ramah. Dinner was served to 82 people and a very enjoyable evening was had by all. The Sunday evening service was also a great success with 68 people attending and a very fine spiritual service being presented. The Ramah Branch Presidency and all the Auxiliary leaders are to be congratulated for the success of this splendid affair.

Sister Mercia Muir received a hearty welcome home from her call as Mission Secretary from which she was recently honourably released. Very wet weather during the past six weeks has had adverse effect on attendance at all meetings, but an excellent spirit prevails at each of the meetings.

Word of the departure of Kaye Evans Nelson and her husband for Cairo has just been received.

"Choosing Proper Companions"

THE story is told of a nineteen-year-old murderer, who, as he reached the scaffold said: "You know how I was brought up. I had the best instructions a Christian father could give. Oh, if I had followed them I should now be in my dear father's home; but evil companions led me astray, and I have come to this! I want to urge it upon all young men never to take the first step in such a career as mine."

A sad story but one which has a familiar ring. Improper companions destroyed a life which could have been one of usefulness and service. All of the teachings of a good father brought to naught and the unwholesome habits of evil companions substituted.

A right-thinking boy will beware of companions whose moral character is below his

own unless he associates with such to reform them, for companionship is education; it ministers to vice or virtue. Companionship of a high order is powerful to develop character. A right-thinking boy will avoid those who depreciate true worth and speak lightly of the best class of citizens. He will choose companions who have high and noble aims and whose aspirations are to be true and useful. Those who have strong purposes and lofty ideals will be sought out. How fortunate is the boy who has fixed rules about his choice of companions; who gives thought to the maxim: "You may know a man by the company he keeps" and seeks companions whose nobleness challenges the touch of admiration.

—From *The Deseret News*, Church Section.

Young Man . . . Do You Own Thinking.—From page 29.

sarcastic grin and a determination to humiliate, he shot out at the boy, "The telephone is right there—would you like to call your mother long distance and ask her if she'd give her consent for you to drink with us?"

Well, that was enough to take the starch out of some fellows, wasn't it? But not this lad. I said he had a little Irish blood in his veins. Looking his smart-aleck host steadily in the eye, under full control, he gently countered with, "My mother thinks that to-night I'm out with gentlemen." You are the handicap you must face, You are the one who must choose your place You must say where you want to go, How much you will study the truth to know God has equipped you for life, but he Lets you decide what you want to be.

Someone has wisely said "A fellow with the right kind of stuff in him preaches to himself harder than anyone else can." And someone else said, "A wise man is like a straight pin—his head keeps him from going too far."

Young man, a thousand miles away from home, can you keep the standards of your mother and father? One man changed the history of the world by taking into a foreign country these standards: He was

good looking; he had personality; he was young. Because of his physique and general carriage, he carried prestige. She was a woman of importance—yes, I presume she was attractive. She tempted him once—she tempted him twice—yes, and many more times. Each time he remembered the teachings of his folk at home. He looked sin in the face and stood like a rock. Yes, as the saying goes, he took it on the chin.

For just a moment what a price he paid to keep straight—and don't forget he was praying all the time. When she found herself unvictorious, she caught his garment as he fled. The sample of the clothing was shown to her husband, and if we can use our imagination, a remark from her treacherous lips went to her husband about as follows: "Well, here's the evidence. You thought he was lily-white, didn't you?" In a dark dungeon he went for two years. And he was still praying. And when he was sold into Egypt by his brothers for a few pieces of silver, he was praying. Does the Lord really answer prayers?

But let's shift to the last act of our play. The curtain goes up with an entirely

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Sunday School Sacrament Gem and Concert Recitations for April, 1946

SACRAMENT GEM.

Again we meet around the board
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

GOSPEL DOCTRINE.

Wisdom is the principal thing; therefore
get wisdom: and with all thy getting, get
understanding.

Proverbs Ch. 4:7.

GOSPEL MESSAGE.

A good name is rather to be chosen than
great riches, and loving favour rather than
silver and gold.

Proverbs Ch. 22:1.

SENIORS.

Humble yourselves therefore under the
mighty hand of God, that he may exalt you
in due time.

1 Peter Ch. 5:6.

JUNIORS.

As the Father hath loved me, so have I
loved you: continue ye in my love.

John Ch. 15:9.

INTERMEDIATE CLASSES.

For God sent not His Son into the world
to condemn the world, but that the world
through Him might be saved.

St. John Ch. 3:17.

PRIMARY.

But if ye do not forgive, neither will your
Father which is in heaven forgive your
trespasses.

Mark Ch. 11:26.

KINDERGARTEN.

Help me each day
Dear Lord, I pray
To remember thy ways
And commandments obey.

Branch Teacher's Message, April, 1946

What Is Your Belief In Christ

JESUS Christ is the only name given
among men whereby they may be
saved, and yet there are too few who
actually believe in him. What is the test
whereby men may know if they believe in
Christ?

The plan of salvation does not include a
provision that the Lord will appear to each
man and identify himself as the Saviour of
the world, and call upon that man to believe
in him and obey his commandments so that
he may be saved. We live by faith. But
the Lord does send his witness and his
messengers to bear this testimony to their
fellowmen. These messengers are divinely
appointed and when they speak it is the
Lord's message. Their word is his word.
They speak for him and in his name.

If men do not believe these messengers
they are rejecting him who sent them. It
is a true principle that if men will not hear
the living prophets, they would not be per-
suaded to righteousness though one came
unto them from the dead and bore the same
witness.

The Lord revealed to Moroni the great
truth that, "he that believeth not my words
believeth not my disciples," and "he that
will not believe my words will not believe
me—that I am," meaning that he exists
and is Christ. (Ether 4:10, 12.) Nephi
said of his own writings in the Book of
Mormon that "if ye shall believe in Christ
ye will believe in these words, for they are
the words of Christ." (2 Ne. 33:10.)

Early in this dispensation the Lord
promised the Prophet that he was to be
ordained to go forth and deliver "my
words unto the children of men," and that
"this generation shall have my words
through you." (D. and C. 5:6, 10.) Thus
Joseph Smith stands as the first and chief
witness of Jesus Christ in our day, and as
the one through whom his words have been
given to men.

The sure knowledge of Christ which is
essential to salvation comes only by
revelation from the Holy Ghost. When

a man has so lived that he is able to receive this divine witness, then that same Spirit will also bear record to him of the divine mission of the prophets whom the Lord sends to act in his name. There is only one path to salvation, and until men come in at the strait gate they are of some other sheepfold than the Lord's.

Brighani Young stood as a witness of Christ and of Joseph Smith. He gave this powerful testimony: "If Jesus lives, and is the Saviour of the World, Joseph Smith is a Prophet of God, and lives in the bosom of his father Abraham. Though they have killed his body, yet he lives and beholds the face of his Father in Heaven; and his garments are pure as the angels that surround the throne of God; and no man on the earth can say that Jesus lives, and deny, at the same time, my assertion about the Prophet Joseph. This is my testimony, and it is strong." (Discourses of Brigham Young, 2nd Edition, p. 702.)

Two great truths upon which the salvation of men in this age rest are: (1) That Jesus Christ is the Son of God and the Saviour of the world, and (2) That Joseph Smith was his witness and the instrument through whom he restored the priesthood, and the fulness of the everlasting gospel.

This, then, is the test: The man who believes in Christ is the one who accepts his words and keeps his commandments and follows the teachings of all his chosen prophets. Joseph Smith is the great prophetic head of the Dispensation of the Fulness of Times, and so in our age this means accepting him and his divine mission.

—From *The Deseret News*, Church Section.

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To try many things means power, to finish a few means immortality.—Hubard, Church Section, *Deseret News*.

No righteous rules, however rigid, are too stringent for me; I will live above them.—D. K. G. Maeser, Church Section, *Deseret News*.

School is a drill for the battle of life; if you fail in the drill you will fail in the battle.—Church Section, *Deseret News*.

He that cheats another is knave; but he that cheats himself is a fool.—Church Section, *Deseret News*.

"... In Mine Own Way."—From page 27.

all is white and calm and beautiful and serene. Mother, I want no one unsympathetic to be present and nothing to be done which, in any sense, will mar the solemnity of that sacred occasion. This is a time when I want no hilarity, no crude or vulgar jokes. And as we walk out together, united for time and eternity, I want us to face the world with our minds and hearts still on that same high plane we found in the sealing room of the temple. I want us always to retain that sweet spirit of prayer and worship and peace. Thank you, Mother, I want to be married in the Lord's own way."

And as the curtain closes I stand in contemplation—grateful and happy that in the drama of life on the great world stage there are here and there episodes of contrasting brilliance and beauty which show the way to live the commandments of God in his own way.

My brothers and sisters, let us be true devoted Latter-day Saints. Let us love the Lord and our fellow men and live the commandments of God that we may have a full and abundant life leading to exaltation, I pray, in the name of Jesus Christ. Amen.

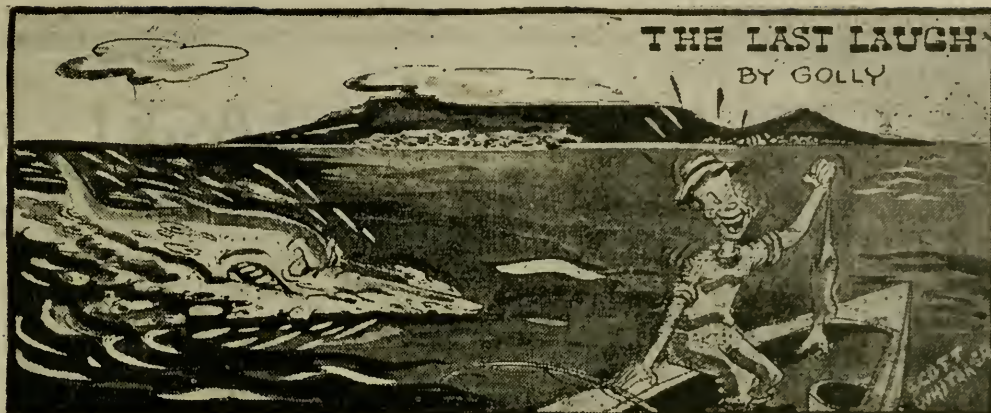
—From *The Improvement Era*.

Young Man . . . Do Your Own Thinking.—From page 32.

different scene. "And they came from all nations to buy corn." Who was head of this great commissary department? Who was it that was next to the king of the land? Joseph who was sold into Egypt, the boy who could say "no"—the lad who took the standards of his parents into a foreign land! It was that boy who stood at the crossroads all alone. That youth, the day when he told the woman, as it were, "Get behind me, Satan," changed the history of the world. If you, dear readers, can think of the history of Israel without seeing Joseph sold into Egypt, a central figure, you can do more than I. You can't think of the history of the world without seeing Joseph with a coat of many colours playing a major role.

We all come almost daily to the crossroads in our lives where we make decisions. Let us "not be caught in an angry snare, but walk to-day on the highway fair."

—From *The Improvement Era*.

**Heavenly.**

"What kinda woman did you marry?"
 "She's an angel—that's what she is."
 "Mine's still livin'."

□ □

Navy News.

Early.

Early to bed,
 Early to rise,
 And you'll never see red
 In the whites of your eyes.

□ □

Navy News.

Prepared.

"My friends," said a preacher, "you will remember that I promised to speak to you to-night on 'The World's Greatest Liars,' and that I asked you to prepare your minds by reading the 17th Chapter of Saint Mark. Kindly raise your hands if you have done so."

Every hand went up.

"Thank you," continued the preacher, "As there are only sixteen chapters in St. Mark, my subject will not be entirely inappropriate."

Railway Employees' Journal.

□ □

Confession.

Jeff: "Since I met you I can't eat, I can't sleep, I can't think."

Mary: "Why not?"

Jeff: "I'm broke."

□ □

Navy News.

Yes.

Dale: "Charley, have you noticed the latest thing in men's clothing?"

Charley: "Yes, women."

Boy's Life.

□ □

Technique.

Joe: "What's the best way to teach a girl how to swim?"

Bob: "That requires technique. First you put your left arm around her waist, then you gently take her left hand and—"

Joe: "She's my sister."

Bob: "Oh, push her off the dock."

Boy's Life.

Speaking Volumes.

Senior: "My, what a sad looking library?"

Junior: "Why? Because it has panes in the windows?"

Senior: "No, because the books are in tiers."

□ □

Experienced Teachers.

An army colonel was lecturing a group of neophyte officers. "Now, a forty-foot flag pole has fallen down. You have a sergeant and ten men. How do you reset the flag pole?"

Two candidates suggested use of derricks, blocks and tackle, and other devices.

"You've all missed the point, men," barked the colonel. "You just yell 'Sergeant! Reset the flag pole!'"

Boy's Life.

□ □

Helping Dad.

Johnny: "Hey, Bill," aren't you coming out to play?"

Bill: "No, I have to stay in and help my father with my homework."

□ □

How was it.

Harry: "Are you still engaged to Jane?"

Jerry: "No."

Harry: "Good! How did you ever manage to get rid of that sourpuss?"

Jerry: "I married her."

Boy's Life.

□ □

No Check.

Hubby "The bank returned that cheque."

Young wife: "Isn't that splendid? What shall we buy with it this time?"

Boy's Life.

□ □

Saxophony.

"Those people in the apartment above me won't give me a minute's peace. At two o'clock this morning they were jumping on the floor and making a terrible noise."

"Kept you awake, eh?"

"No, I hadn't gone to bed."

"Working late?"

"In a way. I was practising on my saxophone."

Boy's Life.

CAN WE HAVE PEACE?

THERE is continued talk of war. Yet the masses are crying for peace. Can anyone actually believe that the world has not had enough of bloodshed, and that the carnage of war is to continue? Yet on every hand there is strife, bitterness, selfishness. Suspicion spreads on every hand. Many men seem to fear their neighbours. International distrust increases; allies who once fought in a common cause now quarrel among themselves. Will there be no peace?

As the year draws to a close, and we embark upon a fresh page of world history, every human heart wonders what the future will bring. And what will it bring?

The year 1946 will bring to the world whatever the world desires. Unfortunately the desires of so many are evil, and when the hearts of men are evil, their deeds are evil, and evil brings upon us suffering, sorrow and death.

It is not necessary that men should continue to suffer and fight. This world could have a reign of peace immediately, if mankind would put away its selfishness, accept the Fatherhood of God and the Brotherhood of Man. Yet it seems that we as a race are so selfish, so self-interested, so grasping, that we are willing to risk any cost to achieve self-gratification.

No wonder the Lord has declared that wars shall be poured out upon all nations, and that "thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn, and with famine, plague and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations." (D.C. 87.)

Through their knowledge of the scriptures, the Saints know that due to the refusal of mankind to repent and turn unto God, wars, plagues, famines and earthquakes, storms and tidal waves will continue to afflict men. Peace has been taken from the earth, and Satan rules over his own dominion. Men love darkness rather than light, because their deeds are evil.

But despite the predictions that tribulation shall continue in the earth, other prophecies declare that the Saints shall be blessed through it all if they "stand in holy places and be not moved, until the day of the Lord come."

Great are the mission and destiny of the Church. Great is the work to be done by the Saints. Hosts are yet to hear us preach the gospel; many yet will be saved; the gathering of the Saints will be carried out; the lost sheep of the house of Israel, including the Jews and the descendants of Lehi are to hear us declare the glad tidings of great joy, and many will believe our words. There will be a separation of the wicked and the righteous, and the power of the Lord will be with his Saints. If they cling close to the teachings of their prophets, the Lord promises that during that time of tribulation "the destroying angel shall pass by them as the children of Israel and not slay them" (D.C. 89), and the wicked of the earth will not come up against them to battle (D.C. 45:70).

Great are the promises made to the Saints. As we enter this new year of 1946, let us walk with confidence, believing that if we serve the Lord our God, he will assist us to fulfil our mission as a people, and that he will protect us and prosper our efforts, no matter what may betide the world at large.

—From *The Deseret News*, Church Section.